The Importance and Significance of Durood Shareef



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بسم الله الرحمن الرحيم

مْدُ لِلّٰهِ وَكَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى،
دُ لِـلّٰهِ منشئ الخلق من عدم ثم الصلاة على المختار
ـدم مـولایِ صل وسلم دائما ابداعلى حبيبک على
ـ خيـر الـخـلـق كلهم،يارب صل وسلم دائما ابدا
ـير النذير محمداً مـولاى صل وسلم دائما ابدا على
. المرسلين،بلغ سلامى روضة فيها النبى المحترم، يا
، دفن بالقاع اعظمه، فطاب من طيبهن القاع والاكم،
لغدا لقبر انت ساكنه، فيه العفاف وفيه الجودوالكرم،
فقدْ قَالَ اللّٰهُ تبٰاکَ وَتَعَالٰى

﴿اِنَّ اللّٰهَ وَمَلٰئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ
ٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْ تَسْلِيْمًا﴾

﴿ وَرَفَعْنَا لَکَ ذِكْرَکَ ﴾

ـُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ

﴿ اَلْبَخِيْلُ اِذَا ذُكِرْتَ عِنْدَهٗ فَلَمْ يُصَلِّ عَلَيَّ ﴾

ONE SUNNAH

، ظلمة الليل الى المساجد اتاه اللّٰه نورا يوم القيامة

NABI (ﷺ) has said:

"He who attends the Masjid in a dark night, Allah will grant him a complete Noor and light on the Day of Qiyamah." *

* Narrated by Ibn Shaibah, Tabraani and Baihaqi

Difficult times (for example, dark, rainy and cold nights) are the occasions for us to light our lamps for the day of ***Qiyamah***. When on a dark night some light is received, everyone feels comfortable. At times the light comes and it goes off again, and sometimes the voltage is low and we have a very dim light, then too we feel awkward. On the day of ***Qiyamah*** a time will come when there will be complete darkness, no one will have any light. Then the ***Mu'minin*** will receive their lights. So if a person wants his bright lights on the day of ***Qiyamah***, the easy way is that when such occasions come, and the ***Nafs*** also desires to remain in the comfort of the home, he should make the effort of going to the ***Masjid***. This is a great ***Sunnah***. So when such occasions come we should try to make a particular effort to attend the ***Masjid***.

If we look at it from another aspect, on a night like that, everyone feels that he should not attend the ***Masjid***. This will result on the ***Masjid*** being left empty. An example of this is the like of a king who had commanded that his pond should be filled with milk. One person thought to himself that everyone else would give their milk so why should I waste my milk? I will pour a litre of water. What difference will it make? Who would know that I gave water instead of milk? But unfortunately everyone thought the same way, that the rest of the people will give milk so why should I waste my milk? In the morning the king woke up to find that the pond was filled with water again. So in a similar way, we all think that we will not attend the ***Masjid*** on such an occasion, which leaves the ***Masjid*** empty on that night. And on a night like that, we cannot imagine the pleasure of Allah (سبحانہ وتعالیٰ) with those few servants who attended the ***Masjid***. In normal circumstances, everyone is present, and the presence of everyone is not as greatly appreciated, as the presence of those few who attend when no one else comes.

So Allah (سبحانہ وتعالیٰ) promises great rewards on those occasions, particularly when it is dark, rainy and severe winds blowing, and we do not feel like going to the ***Masjid***. So we should make it a point at that time to switch on our lights, and to purchase our light vouchers of the ***Akhirah***. These occasions are rare and these are the times when the ***Mukhlisein*** (the sincere ones) are tested as to whether they will attend the ***Masjid*** or not. May Allah (سبحانہ وتعالیٰ) grant everyone the ***Taufeeq*** to practice, **Ameen**.

A GREAT IBADAH BLESSED TO THIS UMMAH

One very great ***Ibadah*** that Allah (سبحانہ وتعالیٰ) has blessed this ***Ummah*** with, which is an enjoyable and pleasurable ***Ibadah***, is the recitation of ***Durood Shareef*** and sending ***Salawaat*** upon **Nabi** (صلی اللہ علیہ وسلم). There are many types of ***Ibadah***. For example one person who is a laborer, has to fulfill many chores like digging holes etc. on cold days. Another person works in an air-conditioned office in comfort and has light and easy tasks to fulfill, yet he takes a huge salary. Similarly, there are two paths of ***Deen***. The one path is that which consists of lots of ***Mujahadah*** (striving and effort) and the other is to work a little but receive great rewards in return. One of the types of the latter path is the recitation of ***Durood Shareef***. This is such an ***Ibadah*** that can be done in the total comfort of ones home. A person should let the meter of his ***Durood Shareef*** run in the comfort of his home and thereby become the ***Muqarrib*** (close servant) of Allah (سبحانہ وتعالیٰ). Amongst the closest servants to Allah (سبحانہ وتعالیٰ) are those who recite ***Durood Shareef*** in abundance, and why should it not be so when Allah (سبحانہ وتعالیٰ) Himself has made mention of the honorable and lofty status of **Nabi** (صلی اللہ علیہ وسلم) in the ***Qur'aan Shareef*** in the following words:

وَرَفَعْنَا لَكَ ذِكْرَكَ

"We have raised you (Nabi ﷺ) *to a most noble and honorable position."*

When Allah (سبحانه وتعالىٰ) has raised the position of **Nabi** (ﷺ), which eye can even perceive that position? Which level of mind and intelligence can even imagine what is the position of **Nabi** (ﷺ)?

With regard to the above- mentioned ***Ayah***, when it was revealed, **Nabi** (ﷺ) asked the ***Sahabah*** as to what was meant by this ***Ayah***. They replied: "O Rasul of Allah (ﷺ), this ***Ayah*** was revealed to you. You would know the meaning better." This was due to the great respect of the ***Sahabah*** (رضی اللہ عنہم), for **Nabi** (ﷺ) it. Then **Rasulullah** (ﷺ) made ***Tafseer*** of this ***Ayah***, and this ***Tafseer*** came directly from Allah (سبحانه وتعالىٰ). Allah (سبحانه وتعالىٰ) mentioned in a ***Hadith-e-Qudsi*** whilst commentating on this ***Ayah***.

اِذَا ذُكِرْتُ ذُكِرْتَ مَعِىْ

"Whenever I (Allah) will be remembered, you (Nabi ﷺ) *will be remembered with Me".*[1]

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1 ***Narrated by Syuti in Durrul Manthur. The narration as we have found it in Durral Manthur and Mukhtasar Tafseer Ibn Kathir is as follows:***

ي سعيد الخدرى عن رسول اللّٰهﷺ قال:اتاني جبريل فقال:

لك يقول: تدري كيف رفعت ذكرك؟ قلت اللّٰه اعلم، قال:

﴿ اِذَا ذُكِرْتُ ذُكَرْتَ مَعِىْ ﴾

"Abu Sa id Khudri narrates that Rasulullah (ﷺ) *said: "Jibril came to me and asked: "Verily your Lord has asked: "Do you know how I have elevated your remembrance?" I replied: "Allah knows best." He said: "Whenever I am remembered, you are remembered with Me."*

(Durrul Manthur/ Mukhtasar Tafseer Ibn Kathir- with some variations the words of Mukhtasar Tafseer Ibn Kathir)

If a person's name is mentioned with the name of his beloved, how fortunate does he not regard himself to be? Here the name of Allah (سبحانہ وتعالیٰ) is being mentioned together with that of NABI (صلی اللہ علیہ وسلم)

A LESSONS ON THE IMPORTANCE OF RESPECT

An important point we learn from the above-mentioned ***Hadith*** is that respect is of utmost importance. We should not just open our mouths in the presence of elders, learned people, pious people etc. As children in the presence of our parents, as students in the presence of our teachers we should exercise great respect. We should try not to always be ready to pass a comment on everything. We should let the elders speak and we should listen instead. The ***Sahabah*** (رضی اللہ عنہم) have taught us respect,, and respect is such a great thing that,

باادب بانصیب

"One who has respect will achieve something",

A person who has respect will have a great share from Allah (سبحانہ وتعالیٰ). He will become very blessed and honorable in the eyes of Allah (سبحانہ وتعالیٰ).

Experience has taught us that those students who were not very intelligent, neither were they very hard working, but they had respect in them, Allah made them shine and they went very far in life. As for those who had lots of knowledge, who worked hard and had outward ***Taqwa*** also, but even if once they back chatted at the ***Ustath***, or a child who back chatted at his parent,

بے ادب بے نصیب

"One who is disrespectful will achieve nothing".

Such a person will be lost. He will attain nothing inspite of having everything outwardly.

Commonly the ***Ulama*** mention the famous saying of;

با ادب با نصیب، بے ادب بے نصیب

but added to this ***Dr. Sahir Sahib*** (رحمۃ اللہ علیہ) makes mention of a third category also, and that is:

بد ادب بد نصیب

"One with evil character will receive an evil share."

A person who has some respect will achieve a proportionate amount of good. The second category is of the one who has no respect. He will achieve nothing. But there is the **3rd** degree, and that is of having evil manners and character. Such a person's share will also be very evil. So respect is of vital importance. We should try to learn respect. ***Hazrat Moulana Shah Masihullah Sahib*** (رحمۃ اللہ علیہ) used to say:

التصوّف الادب كله

"Tasawwuf is entirely a lesson of respect".

A person should have respect in every field. One should respect a simple thing like his pen also. The respect of the pen is that it should be used for its purpose. The car should also be respected. The respect of the car is that it should not be loaded with things that it is not meant for. It should not be driven with such speed that would cause harm to it. One should also respect his wife, his children, his job, and his money also, which is a gift and blessing from Allah (سبحانہٗ وتعالیٰ). Money should be used correctly, it should not be abused.

This is what ***Tasawwuf*** really is, that in every aspect of our lives we inculcate respect, and we all know that everyone loves anyone who has respect. An old man who respects children the way they are supposed to be respected, he treats them the way they are supposed to be treated, he will be loved by them. A young boy who has respect will also be loved. A woman with

respect will be beloved to her husband, to her mother, to her family, to her inlaws and to everyone. But a person who lacks respect will be lost, everyone will detest him and nobody will wish to associate with such a person. People will keep a distance from such a person. One should have respect in the way he speaks, in the way he walks and in the way he uses every limb of his body. This is a very important aspect in ***Deen***. The whole of ***Deen*** cannot be learnt at once. We should spend time in the company of the pious and we will learn it gradually.

So the ***Sahabah*** (رضی اللہ عنہم) are the ***Ustads***. They have done the **P.H.D.** in ***Deen***. In fact **P.H.D.** is nothing also. This was just a brief explanation and lesson of respect, and what respect actually is.

RESPECT OF THE SAHABAH (رضی اللہ عنہم) FOR RASULULLAH (صلی اللہ علیہ وسلم)

Another aspect that we learn is, that many people feel that ***Tasawwuf*** is hero- worship and ***Shirk***. They also pass remarks that, "When your ***Peer*** or your ***Buzrug*** comes you go so madly behind him. You run after him and you want to pick up his shoes etc." Such people who have this conception of ***Tasawwuf*** do not possess an iota of the idea of how the ***Sahabah*** (رضی اللہ عنہم) used to make the ***Khidmah*** arid serve **NABI**. If we had to see them we would be ashamed that we have done nothing. What they did for their ***Shaikh***, for Allah's Nabi (صلی اللہ علیہ وسلم), we cannot imagine.

At the same time these very people who pass such comments and remarks, when their soccer team losses also, they give them a hero's welcome. They find no problem with that. That is understandable to them, even though their team has lost! But here if you show respect to a person who is guiding you to the path of ***Jannah***, that becomes ***Shirk*** and hero-worship! So the ***Sahabah*** (رضی اللہ عنہم) are the masters of respect. They have taught us what respect is.

ATTACHMENT OF RASULULLAH (ﷺ) WITH ALLAH (سبحانه وتعالى)

When ***Sayyidina Adam*** (عليه السلام) descended to the world, he wept for **40** years (in repentance for having partaken of the prohibited fruit). After **40** years he took the name of **MUHAMMAD** (ﷺ) and said: "O Allah, I ask You through the ***Sadaqah*** and blessings of the name of **MUHAMMAD** (ﷺ) to forgive me and to overlook my error." Upon this Allah (سبحانه وتعالى) granted him forgiveness immediately. Then Allah (سبحانه وتعالى) asked him: "O ***Adam,*** who is **MUHAMMAD**? How do you know **MUHAMMAD** when I have not created him yet?" ***Sayyidina Adam*** (عليه السلام) replied: "O Allah, when I made ***Sajdah*** to You in ***Jannah,*** I saw the ***Kalimah*** written on Your ***Arsh*** (throne) and I thought to myself that there cannot be anybody greater than the person whose name is attached to Your name. Therefore I knew that he is the closest to You." [1]

The explanation of this is that the ***Kalimah*** is as follow:

لَا اِلٰـهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَسُوْلُ اللّٰه

The last word of the first part of the ***Kalimah*** is اَللّٰه , and the first word of the second part of the ***Kalimah*** is مُحَمَّدٌ so in this way Allah (سبحانه وتعالى) has attached the name of His beloved **NABI MUHAMMAD** (ﷺ) to His name.

A person's ***Imaan*** cannot be complete without believing in **MUHAMMAD** (ﷺ). He may recite لَا اِلٰـهَ اِلَّا اللّٰهُ for his entire life but this will not be sufficient to enter him into ***Jannah,*** until he does not attach مُحَمَّدٌ رَسُوْلُ اللّٰه with it.

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1 Narrated by Tabrani in Mu'jamus Sagh'ir, by Hakim, Abu Nu'aim, Ibn Asakir and Baihaqi in Dala'il. See Durrul Manthur of Suyuti.

When a child is born, the ***Azaan*** and ***Iqamah*** have to be delivered in his ears. We have اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ in both, the ***Azaan*** and the ***Iqamah***, but it will be incomplete until if is not mentioned.

In ***Salaah***, a person begins with the ***Thana*** (praises of Allah), in ***Surah Fatihah*** he is praising Allah (سبحانہٗ وتعالیٰ), in ***Ruku*** and ***Sujood*** he is praising Allah (سبحانہٗ وتعالیٰ), but until in ***Attahiyat*** he does not recite his ***Salaah*** will be incomplete. Until he does not recite;

مَّ صَلِّ عَلٰی مُحمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ کَمَا صَلَّیْتَ

اِبْرَاهِیْمَ وَعَلٰی اٰلِ اِبْرَاهِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ ؕ

مَّ بَارِکْ عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ کَمَا بَارَکْتَ

ی اِبْرَاهِیْمَ وَعَلٰی اٰلِ اِبْرَهِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ ؕ

his ***Salaah*** will not be complete.

So everywhere with the name of Allah (سبحانہٗ وتعالیٰ), we will find ***Durood Shareef***. And ***Durood Shareef*** is so simple and easy that every person can make it a habit to be continuously in the recitation of ***Durood Shareef***,

STATUS AND POSITION OF NABI (صلی اللہ علیہ وسلم)

The ***Ulama*** have mentioned that every saint and friend of Allah (سبحانہٗ وتعالیٰ) whom Allah (سبحانہٗ وتعالیٰ) had granted the ability to compose poetry had undoubtedly composed poems in the love of **NABI** (صلی اللہ علیہ وسلم)and in the love of ***Madinatul Munawwarah***, but the simplest and the greatest poem is the following one:

بعد از خدا تُوہی بزرگ است قصہ مختصر

"In brief, after the exalted position of Allah (سبحانہٗ وتعالیٰ),
you (O Muhammad صلی اللہ علیہ وسلم) are the greatest."

Amongst all the creation put together, be it human or ***Jinn*** or any other creation of Allah (سبحانہ وتعالیٰ), **Nabi** (صلی اللہ علیہ وسلم) holds the greatest position after Allah (سبحانہ وتعالیٰ). We do not believe **Nabi** (صلی اللہ علیہ وسلم) to be Allah, as the Christians do with regard to ***Sayyidina Isa*** (علیہ السلام), but yes, after Allah (سبحانہ وتعالیٰ), **Nabi Muhammad** (صلی اللہ علیہ وسلم) holds the greatest position.

Everyone acknowledges the lofty position of the ***Ka'bah Shareef***. The greatness of it is unimaginable. But leave alone the body and personality of **Nabi** (صلی اللہ علیہ وسلم), the sand touching the body of **Rasulullah** (صلی اللہ علیہ وسلم) is more superior to the ***Ka'bah Shareef*** in the eyes of Allah (سبحانہ وتعالیٰ). So what must be the position of **Nabi** (صلی اللہ علیہ وسلم)?

How great is not the ***Arsh*** of Allah (سبحانہ وتعالیٰ), but the sand that is touching the body of **Nabi** (صلی اللہ علیہ وسلم) is far greater than the ***Arsh*** of Allah (سبحانہ وتعالیٰ).

As it is said that if one puts some saffron in front of a donkey, where will that donkey appreciate it? So where will we appreciate our **Nabi** (صلی اللہ علیہ وسلم) when we do not even have an iota of the idea of whom our **Nabi** (صلی اللہ علیہ وسلم) it is?

For the vast majority of the ***Ummah***, **Muhammad** (صلی اللہ علیہ وسلم) is just a name, but who is this personality? What is his honorable position? If we come to know who **Rasul** (صلی اللہ علیہ وسلم) is, we will not have to learn and be told the virtues of ***Durood Shareef***. Our moments will not pass without ***Durood Shareef*** on our tongues. We will be so immersed in the love of **Nabi** (صلی اللہ علیہ وسلم) that we will not be reciting the ***Durood Shareef*** as a duty but it will be a pleasure to recite it. It will be dearer to us than our food and sweeter than our sleep, but that will be when we learn who our **Nabi** (صلی اللہ علیہ وسلم) is.

WHAT IS THE POSITION OF NABI (ﷺ) IN THE EYES OF THE PRESENT DAY UMMATI?

How sad it is that today unfortunately we are in such a time where we will imitate and we will collect cards of the soccer stars. This is a source of pride for us. Our children will go mad for such things.

A student told his ***Ustad*** in the classroom about a certain player who had scored a goal and that he had played, in so many matches etc. The ***Ustad*** expressed his ignorance with regard to the name of the player even. The student commented: ***"O Ustad, you do not know the name even! In which world are you living?"*** Then he spoke of another soccer player but the ***Ustad*** was unaware of him also. Then the ***Ustath*** asked him: ***"Do you know who is Abu Thar Ghifari (رضی اللہ عنہ)?"*** The student was dumb founded!

Today, not only with worldly things but things that are useless, things that are ***Haraam*** and sin we are well-acquainted. But when it comes to our ***Deen***, we are totally lost. We do not know how many wives **NABI** (صلی اللہ علیہ وسلم) had, what were their names, what were the names of the children of **NABI** (صلی اللہ علیہ وسلم). We may know the names of the ***Khulafa-e-Rashidin***, but who will know the names of the ***Asharah Mubasharah***?

We claim to be great lovers of **NABI** (صلی اللہ علیہ وسلم)but do we even know the other names of **NABI** (صلی اللہ علیہ وسلم)?

THE NAMES OF RASULULLAH (ﷺ)

We know **NABI** (صلی اللہ علیہ وسلم) as **MUHAMMAD** or **AHMAD**, but he has many other names too. Once I was in ***Madinah Munawwarah*** and it was after the ***Asr Salah***. I was sitting in a particular place where I normally sit to recite ***Durood Shareef***, from where the

green dome is visible. A pious person came, and he had a habit of distributing sweets to the workers in the ***Haram***. He wanted to drink ***Zam Zam*** from a can but when he opened, there was no water. So Allah (سبحانہٗ وتعالیٰ) gave me the ***Taufeeq***. I took some ***Zam Zam*** and gave it to him. He was surprised because he did not see from where I came. He said:

تُو کہاں سے ٹپکا؟

"From where did you fall out?"

Anyway I presented the water to him. and he became very happy and he blessed me with ***Du'as***. He started conversing with me. In the conversation he asked me as to how many names **NABI** (صلی اللہ علیہ وسلم) had? At that time I remembered that some ***Qur'aan Shareefs*** have the **99** names of Allah printed in the front cover and the **99** names of **NABI** (صلی اللہ علیہ وسلم) in the back cover. I replied; "**99** names." He said: "Here in the front wall of ***Masjidun Nabawi***, **360** names of **NABI** (صلی اللہ علیہ وسلم) are written."

So, we normally only know **MUHAMMAD** and **AHMAD**. But like how we sometimes discuss one name of Allah (سبحانہٗ وتعالیٰ), it gives us some idea of what that one aspect of Allah (سبحانہٗ وتعالیٰ) is, similarly, if we just know the **360** names of **NABI** (صلی اللہ علیہ وسلم), we will have some idea of who our **NABI** (صلی اللہ علیہ وسلم) is.

DUROOD SHAREEF IN THE LIGHT OF A QUR'ANIC VERSE

Allah (سبحانہٗ وتعالیٰ) says in the ***Qur'aan***:

اِنَّ اللّٰهَ وَمَلٰۤئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ

"Undoubtedly Allah and all His angels are sending salutations upon the Nabi...."

The word يُصَلُّوْنَ according to Arabic grammar is a مضارع word, which denotes the present and future tense. This means that

presently and continuously in the future Allah (سبحانهٗ وتعالیٰ) and all His angels are and will he sending ***Salawaat*** upon NABI (صلی اللہ علیہ وسلم)

So, we find that there are two partners in this great business of sending ***Salawaat*** upon NABI (صلی اللہ علیہ وسلم). The two partners are Allah (سبحانهٗ وتعالیٰ) and His angels. This is such a business that is extremely profitable. It is a well-established business that only sees profits, and such great profits that are unimaginable. There is no question of loss in it. Now the major partner in the business is offering us also to become a partner in the business. Allah (سبحانهٗ وتعالیٰ) says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ط

"O you who believe send your Salawaat upon Nabi (صلی اللہ علیہ وسلم)it and greet him with the Islamic way of greeting."

(Surah Ahzaab; Ayah 56)

Allah (سبحانهٗ وتعالیٰ) is offering all the ***Mu'minin*** to join in this partnership.

If someone approaches us to join in the partnership of a good running business, the partners of which are also great people, who will even think twice about it? We will not even consult anyone or take anyone's advice regarding it. We will accept it immediately. So this is a well-established business of sending ***Durood Shareef*** upon NABI (صلی اللہ علیہ وسلم), and this is such a business that will continue till the day of ***Qiyamah***. There is a market for it all the time. There is no question of dropping of demand or supply in this business. And Allah (سبحانهٗ وتعالیٰ) has offered each believer individually a share in this business.

Let us now see what is our reaction towards this offer of Allah (سبحانهٗ وتعالیٰ) and how many of us are going to accept a share in

this business. It is our ***A'maal*** and actions mat will count. Let us ask ourselves how much of ***Durood Shareef*** are we reciting daily? The days of ***Jumuah*** are coming and going, and this is a day in which we should increase ***Durood Shareef***, let us ask ourselves how much of ***Durood Shareef*** are we sen*din*g upon **Nabi** (ﷺ)?

DUROOD SHAREEF IN THE LIGHT OF A HADITH

In a ***Hadith*** it is mentioned:

اَلْبَخِيلُ اِذَا ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ

"A miser is he who, when my name is mentioned in his presence, does not send salutations upon me."

(Narrated by Tirmizi Shareef)

An example of a miser

A miserly old man used to go daily to the ***Masjid*** for ***Salah***. But when he used to leave for the ***Esha Salah***, he used to put out the lantern in the house in order to save the paraffin.

One night he hurriedly left for ***Esha*** forgetting to put out the lantern, He remembered when he was halfway to the ***Masjid*** already. He was quite disappointed about the loss that he was to incur that day because of the extra paraffin that would get used, and the extra wick that would get used, So he turned back and came home. He knocked on the door and told his wife: Do not open the door, I just came to remind you to put out the lantern." She replied: "Do not worry, I am in your marriage for many years now, I am trained already and I realized that you forgot about it so I put it out when you left. But you tell me, that the extra walking that you had to do to come and tell me to put the lantern out, the sole of your shoe wore out extra today, what about that?" He said: "No, my sole did not wear out because at the point where I had to turn back, I removed

my shoes and put them under my arm. I will only put my shoes on when I reach that point again." Then she asked: "Why did you tell me not to open the door?" He said: "I did not want the hinge to get used extra unnecessarily."

This was an example of a miser, who we may laugh at, but more miserly than him is the one who hears the name of **NABI** (صلى الله عليه وسلم) but does not recite ***Durood*** upon him.

What great difficulties did **NABI** (صلى الله عليه وسلم) it not go through to ensure that the ***Deen*** reaches us and every person till the day of ***Qiyamah***? Today ***Alhamdulillah*** generally we are saved from alcohol, from drugs and many other filthy habits. This is solely because of the ***Barakah*** of **NABI** (صلى الله عليه وسلم). And if we inculcate more of the love of **NABI** (صلى الله عليه وسلم) we will be saved from many more things as well, and it will become easy to follow **NABI** (صلى الله عليه وسلم)? also.

These are but a few examples, but if we look at the entire ***Deen***, Allah (سبحانه وتعالى) has saved us from interest, from pork and from so many other shameless activities, all through the blessings of **NABI** (صلى الله عليه وسلم). Had it not been such, we would have been like the other animals of the world today. We can see the animalism around us. People have not remained human beings anymore, they have become animals. We could have been in the same position, but Allah (سبحانه وتعالى) has saved, us through the ***Sadaqah*** of **NABI** (صلى الله عليه وسلم).

Therefore, it will be very unfair on the part of the ***Ummati*** of **NABI** (صلى الله عليه وسلم) not to recite ***Durood Shareef***, at least when we hear the name of **NABI** (صلى الله عليه وسلم).

If we have not been reciting ***Durood Shareef***, and if we have not been in the habit of it until now, we should sincerely repent and ask ourselves that how could we be so ungrateful not to recite ***Durood Shareef***?

***Am I more debased than the Fly-sucker*?**

There is a famous proverb in Urdu, which is "***Makhi Chus***", which means a "Fly- sucker." This proverb came about when a person was eating some soup. A fly came and fell into the dish. Somehow the fly managed to get out of the soup and started flying again, but the person caught the fly. He began sucking the flying and saying: "You can fly away but you will not be allowed to go with my soup."

How miserly is not such a person? But by the oath of Allah (سبحانہ وتعالیٰ), more miserly than him is the person, who does not recite ***Durood Shareef,***

GUARANTEE OF ACCEPTANCE OF DUROOD SHAREEF

Sayyidina Umar said: "A person's ***Du'a*** is suspended between the heavens and the earth for as long as he does not recite ***Salawaat*** upon NABI (صلى الله عليه وسلم).*

When tears are shed in ***Du'a,*** it is a receipt from Allah (سبحانہ وتعالیٰ) to affirm that ones ***Du'a*** has been accepted. But recitation of ***Durood Shareef*** is like an audited receipt and a stronger receipt to affirm acceptance of the ***Du'a***. Even if ones heart did not soften, even if one tear was not shed in that ***Du'a,*** recitation of ***Durood Shareef*** guarantees acceptance of that ***Du'a***.

It is not in the capacity of every person to shed tears each time he makes ***Du'a,*** but recitation of ***Durood Shareef*** is in the means of any and every person.

So we should make it a practice to recite ***Durood Shareef*** in the beginning of our ***Du'a,*** in the middle and at the end as well.

Similarly, our ***A'maal*** are such that they could be accepted in the court of Allah (سبحانہ وتعالیٰ) or rejected, but ***Durood Shareef***

is such an ***Amal***, the acceptance of which is hundred percent accepted. The ***Ulama*** have mentioned:

اَلصَّلٰوۃُ عَلَّی النَّبِیِّ مُسْتَجَابُ قَطْعًا

"Salawat upon Nabi (ﷺ) is most definitely accepted."

Even if a person recites ***Durood Shareef*** for name and fame, but it is so blessed that Allah (سبحانہ وتعالیٰ) accepts it. There is no question about this. It does not matter what your intention is, what condition you are in or where you are. Of course in some circumstances it is ***Makruh*** to recite ***Durood Shareef***, for example, a person wants to make a sale and in order for this he recites ***Durood Shareef*** to impress the opposite person about his piety. Such ***Durood Shareef*** will also be accepted, but it will be a very debased act, to use the noble name of NABI (ﷺ) for ones worldly achievements.

BENEFITS OF RECITING DUROOD SHAREEF

Moulana Abdul Ghani Phoolpuri (رحمۃ اللہ علیہ) has explained the benefits of ***Durood Shareef*** in a very beautiful way. He says that when a person recites ***Durood Shareef***, he is hitting two targets with one stone. Firstly he is making the ***Zikr*** of Allah (سبحانہ وتعالیٰ), and secondly he is making the ***Zikr*** of NABI (ﷺ).

Another benefit is that when one recites ***Durood Shareef***, he is placing himself between two ***Kareems*** (two noble beings). The one ***Kareem*** is Allah (سبحانہ وتعالیٰ) and the other is RASULULLAH (ﷺ).

WHO IS 'AL KAREEM?'

(The First Meaning)

Our Shaikh Hadhrat Moulana Shah Hakim Muhammad Akhtar Sahib (دامت برکاتہم) explains the word ***Kareem*** from ***Mulla Ali Qari*** (رحمۃ اللہ علیہ) in the following way:

Kareem is one of the qualities of Allah (سبحانہٗ وتعالیٰ). The explanation of it is as follows:

اَلْكَرِيْمُ هُوالَّذِىْ يَتَفَضَّلُ عَلَيْنَا بِدُوْنِ الْاِسْتِحْقَاقِ

"That Being Who showers His mercy upon us without us being worthy of it."

It is as if a person applies for a job but has no qualifications, yet his application is accepted.

Laughable but thought provoking...

An example of this is like a particular person who was tired of living in the villages and decided to migrate to the city to find a suitable job there. He thought to himself that being a stranger, people might be reluctant in hosting him, so he decided to take some food with him. He took a live chicken and marched off to the city.

When he reached the city, he was advised to go to the employment agency. As he reached the doors of the modernly designed structure, he found that the doors opened for him automatically. This stunned him. He thought to himself: "Have I left the village to come to a city or have I come to ***Jannah***?"

Anyway, he entered the building and as he looked ahead of him, he saw the secretary seated in her chair, all dolled up with make- up etc. He never remembered seeing a woman like this in his life, out in the farms. He was almost convinced by now that he was in ***Jannah*** and that he had just seen a ***Hoor*** (damsel) of ***Jannah***. She asked him: "Can I help you?" He replied: "Yes, I have come for a job." She asked him to take a seat. As he sat, he sunk into the well-padded soft couch. Now he was convinced that he had reached ***Jannah***!

After some time the boss entered and began interviewing him. He asked: ***"Het jy metric deur gekom*?"** (Have you passed metric and came?) He replied: ***"Nee, ek het Johannesburg deur gekom."*** (No, I passed Johannesburg and came). Then the boss commented: ***"Ek sien jy het a baie mooi hoender daar, vat vra jy for horn*?"** (I see you have a lovely chicken in your hand, what (price) are you asking for it?) He replied: ***"Ek vra hom nix nie, jy kan hom vra vat jy wil."*** (I am not asking it anything, you can ask it whatever you want).

The interview was over and he got the job. His wage was Two thousand rands per month for the first six months. After six months the company promised to give him an increase of another Two thousand rands. This person replied: "No problem, I will come after six months then."

After six months he came back for his job. He got a job as a bus driver and he was given his route, Monday morning was the first of the month, and he had to-transport passengers to work. People were eager to get back to work and they were waiting for the bus to pick them up. As they were standing at the bus stop, they watched the bus approaching them. They started picking up their bags and walking towards the bus, but to their utter amazement the bus sped off pass them. The driver approached the second stop but here too he drove right pass. People tried flagging and waving him down but as he approached each stop he drove even faster. Finally he reached the last point of his route. He took a U-turn and was about to drive back to the starting point, but the inspectors who were watching him pulled him off. They asked him what this was all about. He said: "For one year when I was out of job, nobody even wanted to know me or cared about me. Now that I have a job, and I am driving a big bus, everyone is waving at me and they want a lift with me."

Unbelievable beneficence of Allah

We are even worst than this person but Allah (سبحانہٗ وتعالیٰ) keeps us on a job. Not only this, but as our ***Shaikh*** explains that Allah (سبحانہٗ وتعالیٰ) says: "Do not work but receive the best salary." Now what does this mean? What work should we not do? We should not commit any sin. This will result in us becoming ***Muttaqi*** (God-fearing people).

اِتَّقِ اللّٰهَ تَكُنْ اَعْبُدُالنَّاس

"Inculcate Taqwa and you will be making the most Ibadah amongst all people."

One should abstain from committing sins. He who does not commit sins will receive the highest wages. That is how ***Kareem*** Allah (سبحانہٗ وتعالیٰ) is.

The Second Meaning

The second meaning of ***Kareem*** is:

اَلَّذِىْ يَتَفَضِّلُ عَلَيْنَا بِدُوْنِ سُؤَالٍ وَالْمِنَّةِ

"That Being Who grants us without us asking or praising Him."

Today, we desire to do favours for people but we wait for them to ask us. We think that till he does not ask, why should we help him? We wait for him to come forward to us, and then we wait for him to praise us before we can render our help. On the other hand Allah (سبحانہٗ وتعالیٰ) has brought us into existence without us even asking Him. Allah (سبحانہٗ وتعالیٰ) has granted us a great commodity like our eyes without us begging Him. Allah (سبحانہٗ وتعالیٰ) granted us our children, our homes, our families, our cars, all these bounties without even asking. Then, did we ask Allah (سبحانہٗ وتعالیٰ) to grant us ***Imaan, A'mal, Akhlaq*** *etc?* These are the bounties of Allah (سبحانہٗ وتعالیٰ), which He can snatch away when He pleases. These are not our birth-rights or our

capital that we have earned, Allah (سبحانہ وتعالیٰ) has granted them, to us free of charge and he has the right to take it away.

The Third Meaning

اَلْکَرِیْمُ ھُوالَّذِیْ یَتَفَضَّلُ عَلَیْنَا فَوْقَ مَانَتَمَنّٰی بِہٖ

"Kareem is that Being Who showers His mercy upon us over and above our desires,"

Allah (سبحانہ وتعالیٰ) is that Being Who grants us much more than we can ever hope or imagine. If we work for Allah (سبحانہ وتعالیٰ) in the ***Dunya***. for approximately sixty or seventy years, Allah (سبحانہ وتعالیٰ) in return will grant us ***Jannah*** forever and ever. And what a ***Jannah*** that will be? Who can ever imagine that ***Jannah***? ***Jannah*** will be such a place, which will be totally clean and pure. In the ***Dunya***, a person may have the best meal and enjoy his favourite dish but after that he will have to go to the toilet to relief himself of that food. In ***Jannah*** there is no question of a toilet. Such a pure ***Jannah*** Allah (سبحانہ وتعالیٰ) has prepared for us.

The Fourth Meaning

The fourth meaning of ***Kareem*** is:

ھُوالَّذِیْ یَتَفَضَّلُ عَلَیْنَا بِدُوْنِ خَوْفِ اَنْ یَّنْفَدَ مَا عِنْدَہٗ

"Kareem is that Being Who showers His blessings upon us and He has no fear of anything diminishing from His treasures."

Many times a person wishes to give something to a beggar, but he fears that when he gives one, many others will also come and surround him. On the other hand, Allah (سبحانہ وتعالیٰ) has no fear of this kind at all. that if one person is blessed, many others may also ask to be blessed, or if a certain person's desire is fulfilled, he may ask for more.

In the time of NABI (صلى الله عليه وسلم) the poorer ***Sahabah*** (رضى الله عنهم) used to gain rewards and the pleasure of Allah (سبحانه وتعالىٰ) by ***Zikrullah***. The rich ***Sahabah*** were informed about this, that without wealth too a person can reach Allah (سبحانه وتعالىٰ) a very short time, and that is by ***Zikrullah***. So they also started making excessive ***Zikrullah*** and thereby began receiving the rewards of Allah (سبحانه وتعالىٰ).

So, by Allah (سبحانه وتعالىٰ) there is no shortage, that the rich people should only spend wealth and get the rewards and the poorer class should only make ***Zikrullah*** and receive the same. Each person can make as much ***Ibadah*** as he pleases and Allah (سبحانه وتعالىٰ) will reward everyone, without anything diminishing from His treasures.

If Allah (سبحانه وتعالىٰ) grants the entire world their desires and a million times more even, Allah's treasures do not diminish to the extent of a single drop of water compared to the ocean. If a drop of water is removed from the ocean, what difference will it make to the ocean? But Allah's treasures do not diminish even to that amount!

So when a person, recites ***Durood Shareef***, he is placing himself between such a ***Kareem*** on the one side, and another ***Kareem*** (NABI صلى الله عليه وسلم) on the other side.

Let us picture that scene when on the day of ***Qiyamah*** NABI (صلى الله عليه وسلم) will wake up from MASJIDUN NABAWI, with ***Hazrat Isa*** (عليه السلام) standing next to him. On the right side will be ***Sayyidina Abu Bakr Siddiq*** (رضى الله عنه) and on die left, ***Sayyidina Umar*** (رضى الله عنه). What a blessed sight that will be! May Allah (سبحانه وتعالىٰ) grant us that sight. But when, we recite ***Durood Shareef*** upon NABI (صلى الله عليه وسلم) we are placing ourselves between the two greatest ***Kareems***, Allah (سبحانه وتعالىٰ) on the one side and NABI (صلى الله عليه وسلم) on the other!

Many times when some pious people come to our locality, we feel so honoured just to touch their hand, or just to stand next to them in ***Salah***. If we can spend a few minutes alone with them, what an honour we regard it for ourselves, and undoubtedly it is a great honour. But each one of us can be in the company of Allah (سبحانہ وتعالیٰ) and His Rasul (صلی اللہ علیہ وسلم) simply by reciting ***Durood Shareef***.

WHICH DUROOD SHAREEF TO RECITE?

To recite ***Durood Shareef*** a hundred times will take **3-4** minutes. The shortest ***Durood Shareef*** that the ***Sahabah*** (رضی اللہ عنہم) used to recite all the time is:

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمُ

The shortest ***Durood*** that **Rasulullah** (صلی اللہ علیہ وسلم) himself has taught is as follows:

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْاُمِّيِّ

Then we have many other ***Duroods*** that we can recite, such as:

مَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى آلِهٖ واصْحَابِهٖ وَبَارِكْ وَسَلِّمْ

Similarly one can recite the **40** ***Duroods*** daily. One great ***A'alim*** has further selected **100** ***Duroods*** from the ***Ahadith***, which we can make it a practice to recite daily.

Let us set a time and bind ourselves to it that daily we will recite ten ***Durood Shareef***s. Ten is a very minimal figure but for a start it is sufficient. Then let us increase it slowly to twenty-five, fifty, and try to reach a hundred. Let us try to make this a daily practice in the mornings and in the evenings.

Another important thing to remember is that we should not start with a huge amount that we cannot manage, then give it

up completely. Let us rather start with an amount that is easily manageable, and then increase it.

This is so simple that it is in the capacity of each person to do this. And this is the path through which one can reach the closeness of Allah (سبحانہ وتعالیٰ) very quickly. May Allah (سبحانہ وتعالیٰ) grant us the ***Taufeeq*** to practice.

A VALUABLE DUROOD FOR THE DAY OF JUMU'AH

This special ***Durood*** for the day of ***Jumu'ah*** has such great rewards, which our minds cannot even conceive, and it takes nothing more than three seconds to recite it. The ***Durood*** is:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهٖ اَلْفَ اَلْفَ مَرَّةٍ

"O Allah, send salutations upon Nabi (صلى الله عليه وسلم) and upon his family a thousand, thousand times."

A thousand × a thousand is a million

In three seconds every person, whether healthy or an invalid, old or young, an old Muslim or a new-comer into Islam, everyone can become millionaires.

We are advised to recite the above mentioned ***Durood Shareef*** a thousand times on the day of ***Jumu'ah***. This will take approximately half an hour.

A thousand × a million is a billion

So if a person recites this ***Durood Shareef*** a thousand times on ***Jumu'ah***, he can become a real billionaire in half an hour.

To make a hundred rands in this ***Dunya***. is an effort. To become a millionaire of the ***Dunya*** is a major job, and those millions

that are accumulated are also unreal because at the time of death not a cent wul go with. When the real balance sheet comes out in the grave, not a penny from the ***Dunya's*** millions will be there. Yes, the ***Durood Shareef*** that you recited in three seconds only will be there. The daily ***Tilawah*** of the ***Qur'an Shareef*** will be there. The ***Salah***, the ***Akhlaq*** and all the good deeds will be there.

ANOTHER SPECIAL DUROOD FOR JUMU'AH

Another very great ***Durood*** that we are taught for the day of ***Jumu'ah*** is:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدِنِ النَّبِيِّ الْاُمِّيِّ
وَعَلٰى آلِهٖ وَسَلِّمْ تَسْلِيْمًا

ALLAHUMMA SALLI ALAA MUHAMMADIN NABIYYIL UMMI YI WA ALAA AALIHI WA SALLIM TASLEEMA

This ***Durood*** should be recited eighty times after the ***Asr Salah*** on Friday before getting up from ones place or before speaking to anyone. This only takes approximately four minutes.

The benefit of this ***Durood*** is, that the reward of eighty years of ***Ibadah*** is credited to one's account, eighty years of one's sins are forgiven, and he is elevated by eighty stages in ***Jannah***.

How many of us know whether we will live up to eighty years to make that much of ***Ibadah***? Yet we can accumulate that amount of reward on every ***Jumu'ah***. Similarly, we may not even live very long to commit so many sins, yet we can have sins equivalent to eighty years forgiven on every ***Jumu'ah***.

DUROOD SHAREEF IN SPARE TIME

A person wrote to ***Shaikhul Hadith Hazrat Moulana Muhammad Zakariya Sahib*** (رحمۃ اللہ علیہ) saying: "When I complete my ***Wazifahs,*** my ***Ma'mulat*** and my ***Tilawah*** etc. many times I still have some time.

What should I do in that time?" ***Hazrat*** replied: "Recite ***Durood Shareef*** in that time." So we should try and keep our tongues moist with ***Durood Shareef***.

HOW TO RECITE DUROOD SHAREEF?

It is preferred that we sit with concentration and recite ***Durood Shareef***, but even if it is recited whilst engaged in our work, it will earn us great rewards.

We should recite ***Durood Shareef*** with complete love for Rasulullah (صلی اللہ علیہ وسلم), not as a duty or not even for the sake of the rewards.

DU'A

May Allah grant everyone the ***Taufeeq*** to recite ***Durood Shareef*** regularly with great love, enthusiasm and feeling, and may Allah (سبحانہ وتعالیٰ) grant us steadfastness upon this and may He accept it from each one of us,

Ameen.